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MISSIONARY.

An abstract from the London *Missionary Register*, for January, 1824.

SURVEY OF PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER. [Continued.]

SOUTH AFRICA.

The INTERNAL IMPROVEMENT of the important Colony of the Cape, under the benevolent administration of His Excellency Lord Charles Henry Somerset is obvious to all.

Proclamations have been issued, providing for the support, protection, and religious instruction of destitute Native Children, born in the Colony, by facilitating the marriage and baptism of Native. A Proclamation was also issued, in which it was ordered that the English Language should supersede the Dutch, in all Judicial and Civil Acts and proceedings, so as to exclude them from the 1st of Jan. 1827.

The scholars pay no fees for instruction. There is every prospect of seeing a reasonable proportion of the children under instruction according to the population and local difficulties of the different stations. There are 4 Episcopal and about 14 Dutch Churches in the Colony.

The English Teachers are six in number.—They had been trained in the British System; and were instructed in Dutch during the passage, by Mr. Dr. Thom, whom they accompanied on his return from Europe.

His Excellency the Governor, Lord Charles Somerset; Lieutenant Colonel Bird, Colonial Secretary; and the Chief Justice, Sir John Fruter, give every countenance and support to education in general, and particularly to these Gentlemen. The Chief Magistrate of each district has the superintendence of the Schools, to whom quarterly returns will be made of their progress, number of scholars, &c.

Among the Caffres, as our readers are aware, Government itself has established a Mission; and has afforded liberal encouragement to the Wesleyan Missionaries to enter the same field.

An insurrection of the Mantatees, a numerous tribe of Natives from a great distance North to the Bootsuanna Country, in the month of June, created considerable alarm even in the Colony.—They had destroyed Kureecheane, and had ruined the more distant Bootsuanna tribes, and were approaching Lattakoo. Mr. Moffat, one of the Missionaries at that Station, went forward on horseback to reconnoitre; and then returned to the Bootsuanna and Griquas. The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000, both sexes; with a large quantity of cattle, which they had swept from the countries that had been ravaged by them. Their fire arms gave small body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce combat, which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantatees were driven back, and about one thousand head of cattle taken. These people had cut their way through a vast tract of country, dispersing many peaceful tribes. They are, for the present, driving back on the country which they have conquered; where they will probably fix themselves, driving its inhabitants in subjection and slavery. Though they are evidently from a great distance, they speak a dialect of the Bootsuanna: that tongue is found, indeed, to prevail in its different dialects, over a very large portion of South Africa.

CAPE TOWN. The Capital of the Colony—Inhabitants at the end of 1813, were 18,173: consisting of 7460 Whites, 1905 Free Blacks, 810 Apprentices, 536 Hottentots, and 7462 Slaves.

"So great is the demand for Bibles and Testaments, that all the stock in our depository would not be more than sufficient to last a fortnight, without proper attention being paid to the real wants, the circumstances, and dispositions of the applicants."

SOUTH-AFRICAN MISSIONARY SOCIETY—1799. James H. Beck, Missionary.

In a Sunday School for the Heathen the Scholars have increased from 30 to 100, and the Teachers from 6 to 20. There are 16 communicants.

CAFE. The Propagation of the Gospel—1821. William Wright, Missionary.

The National School continues to increase—The numbers in attendance are—in the English Department, 70, of whom 10 are slaves; in the Dutch department, 253, of whom 39 are slaves; 79 of these are unbaptized.

LONDON MISSIONARY SOCIETY. John Philip, D. D. Superintendent of Missions. The New Chapel, opened in December 1822, is well attended.

WESLEYAN MISSIONARY SOCIETY. Mr. Shaw belongs to the Little Namaqua Mission; he has continued in Cape Town.

STELLENBOSCH. Twenty-six miles westward of Cape Town. The Grammar School under Mr. Brown, was opened here with 150 scholars.

LONDON MISSIONARY SOCIETY—1802. Dr. Smit, Missionary.

GROENEKLOOF. About 50 miles north of Cape Town.

UNITED BRETHREN—1808. Missionaries—Clemens, Tietze, Schulz, and Hoffman.

The Chapel is large and handsome. The number of Hottentots belonging to this settlement is about 400. They have suffered very much by the late rains which have demolished one end of the Chapel, several cottages, and destroyed the ground down by the torrents. The huts that are left standing are very neat and convenient. The Griquas are people of a mixed breed in general. In comparison of our Irish cabin, their cottages are all very superior."

PAARL. About 45 miles northeast of Cape Town.

LONDON MISSIONARY SOCIETY—1819. Evan Evans, Missionary.

The liberality of the Slave in contributing to

the Missionary Society is such as to require a check, rather than incitement.

The school has increased, including Adults and Children, from 170 to upwards of 200.

TULBAGH.

About 100 miles northeast of Cape Town.

LONDON MISSIONARY SOCIETY.

Mr. Voit continues to prosecute his labors in this quarter with diligence and success. The beneficial effects thereof are evident, not only in the town of Tulbagh and its immediate vicinity, but also throughout the wide extent of country which forms the sphere of his itinerant visits."

HEMEL EN AARDE.

A Hospital for the relief of Lepers, about 12 miles from Caledon, & a short distance from the sea.

UNITED BRETHREN—1823.

Peter Leitner, Missionary.

This Institution was formed by the present Governor. The patients, who were 156 in number in February, are chiefly Hottentots, afflicted with that frightful disease the Leprosy; called, in the Colony, the Lazarus-sickness.

"His Excellency is anxious, that they should not only be well cared for, but also have that instruction in religion, which might afford them hope and consolation in the prospect of eternity, when their sufferings on earth will end."

Mr. Leitner writes on the 20th of March—

"In many, a work of the Holy Spirit is manifest; and it is this that encourages us in our labors, as we may confidently hope, that our Saviour will see the reward for the travail of His soul."

GNADENTHAL.

About 130 miles eastward-by-north of Cape Town.

UNITED BRETHREN—1736, renewed 1792.

Missionaries—Halbeck, Bonatz, Fritsch, Beinbrech, Thomsen, Stein, and Voigt.

"From the 6th of Jan. 1800, when the Church was consecrated, till this anniversary, 1005 Adults and 389 Children have been baptized in it."

The Landdrost, on paying a visit to the Settlement, bore the following honorable testimony to the Christian Hottentots:—

"Though, during the very great distress which prevailed, many Hottentots had been led to pilfer provisions, and were consequently brought before him for punishment, only one Hottentot from Gnadenhthal was charged with an act of that kind, which was of so trifling a nature that the complaint was dismissed."

PACALTSDRUP.

About 300 miles east of Cape Town, 3 miles from the town of George, and 2 from the sea.

LONDON MISSIONARY SOCIETY—1813.

W. Anderson, Missionary.

Further improvements are in contemplation—a new Church, with several substantial dwelling-houses, and shops for different artisans. The Directors have appropriated towards this object, the amount of the property—3751 rix dollars, about 3600. sterling—left to the Society by its late Missionary at this station, Mr. Pacalt.

BETHELSDORP.

About 600 miles east of Cape Town, in the District of Uitenhage, and near Algoa Bay.

LONDON MISSIONARY SOCIETY—1802.

James Kitchingman, Missionary—John Monroe, Schoolmaster and Native Teachers.

"The number of Hottentot Children, more or less under instruction in the Mission School, is about 250; the average attendance about 120.—They make considerable progress."

ENON.

On the Witte River, near Algoa Bay.

UNITED BRETHREN—1818.

Missionaries—Schmitt, Lemmerz, Hornig, and Haltner.

Mrs. Schmitt, in January of last year, gives the following view of this Settlement:—

"Last year 35 new people came to live here; 13 children and 17 adults were baptized, 3 received into the congregation, and 7 departed this life. In all, 240 persons, old and young, live at Enon. As to our Missionary Family, love, harmony, and peace prevail among us."

Br. Lemmerz has 70 scholars; 36 of them can read the Scriptures.

In 1821 and 1822, the Hottentots could scarcely procure a morsel of bread, and the garden vegetables almost entirely failed: they were driven to the Bootsuanna and Griquas.

The Griquas came up very speedily to the assistance of the people of Lattakoo. The enemy were found in great numbers, said to be not less than 40,000, both sexes; with a large quantity of cattle, which they had swept from the countries that had been ravaged by them. Their fire arms gave small body of Bootsuannas and Griquas such superiority over the invaders, that, in a fierce combat, which took place on the 26th of June, only one of them was slightly wounded, while great numbers of the enemy fell. The Mantatees were driven back, and about one thousand head of cattle taken.

LONDON MISSIONARY SOCIETY—1802. Christopher Sars, Missionary.

No Report has reached the Directors.

BOOTSUANNAS.

The London Missionary Society have sent out various persons, destined to labour among the Bootsuannas at Kureecheane and Mashow. The late insurrection of the Mantatees into these parts, already described, will probably, for the present, derange the Society's plans with respect to Kureecheane and its vicinity.

NEW LATTAKOO.

About 900 miles northeast of Cape Town, near the Kroonan river—among the Matchapées, one of the principal tribes of the Bootsuannas—Inhabitants about 4000.

LONDON MISSIONARY SOCIETY—1817.

Robert Hamilton, Robert Moffat, Missionaries, with Native Teachers.

The Missionaries are still called to bear up under much discouragement. The Directors state, on this subject:—

"The attendance on Public Worship fluctuates extremely: sometimes the number is very considerable; at other times, very small."

It is, however, a subject of surprise and a ground of hope to the Missionaries, that the barbarous practice of marauding expeditions, formerly so common, has not been resumed.

Mr. Robson will devote his attention chiefly to the Bootsuanna, for the purpose of translating the Scriptures into this tongue, which seem the most extensively used throughout South Africa.

MAQUASSE.

A Bootsuanna Town, near the Maquasse mountains—day's journey north of the Yellow River.

WESLEYAN MISSIONARY SOCIETY—1823.

S. Broadbent, T. L. Hodgson, Missionaries.

From Maquasse they write, on the 1st of July, 1823, that they consider that place as likely to be their permanent station. Sibbunel and his people had heartily welcomed them. This Chief appeared to be much respected. The surrounding population is considerable: in one village there are 500 houses. The people are Heathens, but without any idolatrous customs; and even without any religious worship, so far as the Missionaries could ascertain.

DELAGOA BAY.

A Bay on the east coast of South Africa, in 26 degrees south Latitude.

WESLEYAN MISSIONARY SOCIETY—1823.

W. Threlfall, Missionary.

The Committee quote the following account of the countries in the vicinity of Delagoa Bay:—

Inyak extends, from the cape and island of that name, to the southward, on the coast to the river:

the natives are a naked, timid race: they have no religion whatever, yet use circumcision, and are under the influence of witchcraft: their king is tributary to the king of Mapoato: the population is about 10,000. Mapoato is bounded on the north by Delagoa Bay: the people are a warlike and admirable race of Caffres: in religion and manners they resemble those of Inyak: Mapoato contains 20,000 inhabitants. The people of Temby are tractable and industrious: Temby and Panyeli have 25,000 inhabitants at least.

On the prospects opening before the Society in this south-eastern part of Africa, the Committee remark:—

"The new Stations in South Africa, to which Providence has lately directed the Brethren, appear, without design, to have brought a very extensive and populous part of the eastern country within the range of Missionary operations. The Caffre Mission, which has been entered upon by Mr. W. Shaw: the Bootsuanna Mission, commenced by Messrs. Hodgson and Broadbent; and the Delagoa Bay Mission, where Mr. Threlfall is now employed, will form three important points at a great distance from the operations of other Missionary Societies, from which, should the Divine blessing attend the work, a chain of Mission Stations may be in future drawn, so as to bring the numerous tribes of this large portion of the continent, from the eastern coast considerably in the interior, into the fold of Christ."

THEOPOLIS.

A District in the Eastern part of the Colony.

WESLEYAN MISSIONARY SOCIETY—1820.

STATES.—Graham's Town—Salem.

Missionaries—W. Shaw, S. Kay, S. Young.

In both places Chapels have been erected.

Both Chapels are well attended. Of the general state of the Mission, Mr. Shaw says, in May—

"Our Albany Mission has, for some time assumed a stability and regularity which it never pos-

sed before; and I hope it will now proceed steadily in the great work of spreading religion and good order through all the parts of this extensive District."

Of the prospects of the New Settlers, he makes, in June, the following satisfactory report:—

"The Settlers at Salem are going on as well as can be expected, considering all the trials which they have had. They have now been almost a year without receiving any supplies from Government, & yet they all find means to live: many are in comfortable circumstances, and a few will shortly become rich and increased in goods: the poorest can have work at high wages, if they choose to work. They have all sown Bengal wheat, rye, and barley, this season; and I hope will not be disappointed, as this kind of grain did not fail during the three last fatal seasons."

PAARL.

About 45 miles northeast of Cape Town.

LONDON MISSIONARY SOCIETY—1819.

Evan Evans, Missionary.

The liberality of the Slave in contributing to

CAFFRES.

CHUMIE.

COLONIAL GOVERNMENT, and the GLASGOW MISSIONARY SOCIETY.

J. Brownlee, W. R. Thomson, Missionaries—

John Bennie, Assistant.

Five Caffres were baptized in May, and there

hereafter. In the mean time, however, it becomes us to see what have been its effects at home. Crime, it is true, is neither so gross nor so obtrusive here, as it is in most parts of Europe; but our neglect may make it so.

We have now negative, as well as positive example before us, and we shall incur a heavy responsibility, and meet a melancholy retribution from posterity, if, neglecting to profit by it, we suffer the old system of imprisonment to go on accumulating guilt and misery, which though little felt by us, will prove, at last, one of the most deplorable curses we could have entailed upon our children.

MISSIONARY.

Condensed for the Boston Recorder, from the Missionary Herald for April.

PALESTINE MISSION.

JOURNAL OF MESSRS. FISK AND KING.

[It will be recollected that the Journal of Messrs. Fisk and King was continued down to the last of May, 1823. We proceed with further extracts.]

The Dead Sea.

We entered the extensive plains of the Jordan north of the Dead Sea. At half past 11 we arrived at the Sea. The water looks remarkably clear, and pure, but, on taking it into my mouth I found it nauseous and bitter.

The River Jordan.

We arrived at the Jordan, at the place where pilgrims usually visit it, and where the Israelites passed over on dry ground "right against Jericho." From the Dead Sea to this place the ground is, most of the way, completely barren, and appears like a mixture of black earth and ashes. Not a green thing appears. I swam across the river, and took a walk in the plain of Moab, in the inheritance of Reuben, "on the other side Jordan, toward the rising of the sun." After this I sat on the bank, and read the third chapter of Joshua. I also read Matthew third, and offered a prayer in Greek with two Greeks, while Mr. Wolf read in German to the Germans who were with us. I do not suppose a prayer is any more acceptable to God for being offered in a particular place; yet I shall never envy the man, who could read these two chapters and pray on the shores of the Jordan without any peculiar emotions.

[On the 8th day of June Mr. Fisk had a conversation with Abraham Shlifro. In reply to the inquiry what he supposed the Jews would do to him if he should profess his assent to the truths of Christianity, he said "Reproach and persecution I think I could bear; but I fear they would secretly take my life."

[Mr. F. was told by a Coptic Priest that there are thirty or forty Copts, and among them four priests, in Jerusalem. He could not learn that there were any Syrians, except a bishop, one priest, one layman, and a few nuns. An Abyssinian priest represented the Abyssinians, Copts, Armenians & Syrians as all united & good friends.]

June 16. In the afternoon we made a visit to the Greek Metropolitans, and then went into the library of their convent. Among the manuscripts we found an ancient copy of the New Testament, which we spent sometime in examining. The disputed passage, 1 John 5:7, is entirely wanting. The 7th and 8th verse stand thus: "For there are three that bear record, the spirit, and the water, and the blood," &c. Acts 20:28 reads thus "the Church of the Lord and God, which he hath purchased" &c. 1 Tim. 3:16, and Rom. 9:5, as in the common copies now in use.

17. We went to the nunnery of St. Mary the Great. There are twenty-eight or thirty nuns. Several of their rooms are well furnished, and they received us with much civility. We conversed with them a long time on religious subjects. They remembered the visit of our dear brother Parsons, and spoke of it with pleasure.

[The whole number of Greek convents in Jerusalem is fourteen.]

Friday, June 20. A little past noon we walked down to the west wall of the temple on mount Moriah, where the Jews go on Friday to lament over the destruction of the Temple. The Jews pay annually a certain sum to the Turks for the privilege of visiting this place. We found about thirty of them sitting on the ground near the wall, and reading from their Hebrew books. It was deeply affecting to see these lineal descendants of Abraham, most of them poor and ragged, sitting in the dust, and paying for the privilege of weeping, where their fathers sung and rejoiced and triumphed; miserable slaves on the very spot where their fathers were mighty kings! A Jew accompanied us. In the market a Turk, too lazy to light his own pipe, called on the Jew to do it for him. The Jew refused, and the Turk was rising in a rage to pursue him, when, perceiving that the Jew was accompanying us, he desisted.

June 26. During two months that we have been here, we have sold eighty-four copies of the Scriptures & given away fifty two, and 770 Tracts. *Beyrouth as a missionary station.*

14. [One consul estimated the population of Beyrouth at 14,000, or 15,000; another at only 3,000 or 4,000. Mr. Fisk judges the least number to be nearest the truth. Of this place as a missionary station he writes thus.]

Beyrouth seems to me to possess many important advantages as a missionary station. It is situated at the foot of mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand it is only one or two days sail to Cyprus. On the coast south of Beyrouth you reach Sidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places and to supply them with books. In Beyrouth itself a missionary who could preach in Italian might, I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English Consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyrouth, than at any other place which I have seen in Syria.

LETTER FROM MALTA.

[We have received a letter from Mr. Bird, dated Oct. 20th. After mentioning the receipt of communications from the missionaries in Syria, says:

In this intelligence we found our design of going to Syria this winter entirely confirmed. Although we have every inducement to stay longer in Malta, which can be suggested by considerations of worldly comfort, and although we must spend a considerable time longer somewhere in more study, before we can preach in a foreign language to any effect, yet we are anxious to be at home, and not so much like pilgrims, stopping on our way. We hope to find those in Syria who can give instruction in Italian; if not, we can do tolerably well now with books only. As for Arabic and Armenian, the opportunity for instruction is even better, I apprehend, at Jerusalem, than here; particularly because we shall have daily occasion to speak these languages. We are at present hoping to get a passage within the present week direct to Beyrouth, and thence to Jaffa, where we shall expect to see brother Fisk, and leave our female helpers, till we can obtain (if not previously obtained by brother Fisk,) a comfortable lodgings at the Holy City.

LATEST FROM PALESTINE.

[By a letter from Mr. Temple, dated Malta, Dec. 11, we are informed that Messrs. Goodell and Bird, agreeably to their expectation, left Malta for Palestine Oct. 24. No intelligence from them had been received. Messrs. Fisk and King were in good health on the 18th of Oct. engaged in an exploring tour among the convents in the neighbourhood of Mount Lebanon. From Mr. Temple's letter we make very brief extracts.]

My courage and my hope have been constantly increasing since I have been here. But we and our friends must exercise much patience, as well as indulge sanguine hopes and unshaken faith.—Time must elapse before any very striking effects can be anticipated in this part of the world from the influence of a few missionaries & a few presses.

Last Sabbath evening Mr. Cooke, a Wesleyan Methodist, lately labouring in France, arrived in this island on his way to Syria, as an exploring Missionary. He appears to be an excellent man, and has done much good in France. He says that a considerable Revival of Religion has taken place in that part of France where he has laboured. His place is now supplied by one of his brethren of the same communion.

CEYLON MISSION.

Extracts from the journal of Gabriel Tissera.

HEATHEN CHRONOLOGY.

A brahmin called upon me. The following is the sum of his discourse, "Your preaching, and that of the missionaries, are no more than what we are taught to expect in this last age of the world. For the last age is an age of misery, and is attended with many natural and moral evils.—In this age false religions will spread, and the true religion, even the religion of Siven, [that is, the heathen religion,] will become scarce. So that yours, being a false religion, of course spreads in this age." He shewed his belief in many foolish things, which are however sanctioned by their books. He said, "As this last age advances further, the earth will gradually lose its fertility, there will be little rain, and no water but what is in the sea. The inhabitants will therefore be obliged to throw cold sand upon them instead of water. At length mankind will grow shorter both in size and in age. They will become so short and weak, that they will be unable to build them houses, and so will have to live in the holes of large trees, where they will be exposed to birds of prey, which will often carry them away. At last the earth will be burnt up by the liquid fire which will descend upon it as copiously as the rain."

The month of January, in the year of our Lord 1823, is, according to the heathen, the tenth month of the year 1923 of the last age, or the age of misery. They reckon four ages, which they call by four different names. The first consisted of 1,728,000 years. The second consisted of three quarters of the first age, that is, 1,296,000 years. The third had two thirds of the second age, namely, 864,000 years. The present, or the fourth age, they trust, will last only 432,000 years, including that part of it which is already elapsed. Consequently the whole of this fourth or last age, is equal to one fourth of the first age. To speak more clearly about the proportion of each age, the second was equal to three quarters, the third to half, and the fourth to one quarter of the first age. When the last age ends, the first one will commence again, and then the second, and so on in regular succession. They believe that these ages have already succeeded many times, how many they do not know. [See Walther's *Doctrina Temporum*, page 182.] At the end of every fourth or last age, or the age of misery, there is a deluge, which is succeeded by an universal conflagration. This conflagration is the same with the liquid fire above mentioned. Then Brahma creates a universe again, though he himself is not the eternal God. For at the end of a certain number of these quadruple ages, the existing Brahma dies, and another Brahma is created by Siven. Perhaps this is the corrupted tradition of some particulars mentioned in the word of God. For several parts of the above account seem to agree, in some respects, with such Scriptural facts and doctrines as these, to wit, the holy and happy state in which Adam was before his fall, the longevity of the antediluvians, the sinfulness of man since the fall, the end of the world, when "the earth also, and the works that are therein, shall be burned up," and the new creation, or the "new heavens and a new earth wherein dwelleth righteousness."

HINDOO CASTS.

The Brahmin's cast is higher than any other cast. They indeed appear to be a different race, more handsome and clean than any other cast. They are generally of a light colour. They are comparatively elegant even to a proverb. For we say "handsome as a Brahmin." This, however, is a general truth; for some of them resemble Vellallas, or the common high cast. The brahmin women are neater and more elegant than others. The Brahmins are of the first cast, the Chitties and Vellallas are the next. The two latter are high cast compared with others except the Brahmins. Most of the people in Jaffna are Vellallas. Properly speaking the cast next to the Brahmins is that of the Chatters, or kings, or Rajahs; but there are none of this cast in this district, and probably none in the island. There is also a high cast called Madapally. The Chitties live by trade, and the Vellallas by cultivating the land. The smiths' and carpenters' cast is inferior to the Vellallas. Washermen, Shoemakers, and Barber, are still inferior. The Toddy-man, Paraya, &c. are still lower. The Tooroomp (which name signifies a man that is not worth much) is the lowest.

TOUR OF MR. KNIGHT AND DR. SCUDDE. [As we have not received any very recent intelligence from our missionaries in the Island of Ceylon, we think we shall gratify our readers by inserting the following extract from the London Missionary Register. It is an account of a visit made by Dr. Scudder, in company with Mr. Knight of the Church Missionary Society, to some of the islands in the neighbourhood of Jaffna.]

May 27, 1822.—Arriving at the Island (Caravade) we proceeded some way into the first village to the house of a native, who is in office under Government. We spread our mats, and took up our lodging under a tree in his court. Several people came to see us in the course of the day, to whom we spoke and distributed Tracts.

A scene which proved very interesting, was a large school of fine promising boys. The master had a neighbour with him; the interpreter and myself sat down on a mat with them: a Madras Tract, on the New Birth, was read to them, and explanatory remarks made: the two men listened well to what was said, expressing their assent when the subject pleased them. The boys begged hard to have a printed Tract each; and I left some with the master to give to those who should repeat their lessons best the next morning.

28. Rising early the next morning, we unhesitatingly sought the divine blessing, and, after breakfast, went out again in different directions. I found several companies of people in a large field, and in a village through which I passed, to whom I spoke, directing them to Christ for salvation; very few of them were able to read. I met with Dr. Scudder, by appointment, near the ruins of an old parish church—a striking monument of what was done in former days to propagate Christianity.

We found an extensive population, chiefly Roman Catholics, who, with some exceptions, listened to our instructions, and received tracts, especially such as were printed, with eagerness.—We distributed portions of the Scriptures among them; as the sermon on the mount, the discourses of the Saviour, &c. printed at Colombo. One man, who refused to take any tract, was over-

heard to say, that the time of Antichrist was very near.

May 29.—Hearing of a good opportunity of going to another island, a few miles distant, which we supposed had not been visited by the Gospel for many years, we proceeded thither.

We found very few houses; and the inhabitants, for the most part, very ignorant. One old man, more intelligent than the rest, had learned a Christian catechism and other Christian lessons in his youth under the Dutch, some part of which he repeated: he said he was more than 100 years

old. A company of people gathered round us, some of whom manifested much disposition to dispute. They insisted strongly on the advantage of worshipping saints, urging that they would be able to act as intercessors, and thus to procure favors for them from God. They asserted that the word of God authorized these things; but when we asked for proof, instead of the Scriptures they brought forward a written catechism containing quotations of Scripture, and distorted passages, so brought together as to prove their doctrines: but this we would not admit. The chief disputant, who was very authoritative, was from Jaffna: after a time he left, saying that he would come again in the morning and bring the Scriptures with him; but we saw no more of him.

Joint LETTER OF THE MISSIONARIES.

[Since the above was in type, we have received communications from the missionaries both in Bombay and Ceylon.]

Affection in Mr. Meigs' family.

[The second daughter of Mr. Meigs, Sarah Maria, died very suddenly March 9th, of the locked jaw. Mr. M. was absent on a journey to Colombo, at the time of the afflictive event, and Mrs. M. was obliged to mourn alone." Her Heavenly Father was pleased to manifest himself to her very graciously, and enabled her to say, "The Lord is righteous still." The other brethren and sisters, while sympathizing in this mournful bereavement, have been permitted to rejoice in the goodness of God in preserving to them and their families their lives and health.]

Trials in the Church.

[One of the native members had fallen under censure several months previous to the date of this letter, but had given very satisfactory evidence of penitence. Two others have more recently yielded to the power of temptation; and the brethren have been under the necessity of suspending them for six months.]

Since the commencement of this mission twenty four have been added to our church. When we remember, that of this small number three have been subjects of its discipline, we are called upon to humble ourselves deeply before God.

Those who are now under the discipline of the church, previously to their admission, gave us satisfactory evidence of a real change of heart; and we much encouraged to hope that, tho' they have fallen, they will rise again, and be taught to watch and pray with more diligence, lest they fall into temptation.

Usefulness of Discipline.

The exercise of rigid church discipline, when attended with the divine blessing, has not only the effect of producing good impressions upon the minds of those who fail. It is calculated to make those who stand more watchful, and consequently less liable to relapse into sin.

Additions to the church.

But while we have been cast down we have not been forsaken. Our cup has been mingled with cordials which have invigorated us, and encouraged us to persevere in our work. Since we last wrote, several additions have been made to our church. Kallamerun of Oodoovalle, the husband of Antache, who was received more than a year ago, was baptized, and admitted to full communion with us in November last.

At Panditeripo, Julia Ann Prime, one of the girls attached to the boarding school at that place, has been admitted to the church. She is a Catholic by education. Her friends were much enraged at her having become impressed with a sense of divine truth, and were desirous of diverting her attention from these impressions as soon as possible. As the use of gentle means to accomplish their purposes was ineffectual, they had recourse to more violent measures, and beat her. She was enabled to witness a good profession before them, and honour the cause she had espoused. She continues to give pleasing evidence of piety; and endeavors to make herself useful by going to different villages, and speaking to the people from house to house upon divine things.

At Maney there has been one admission to the church. Conder of that place was some time since cast into prison, and while there, with no other teacher than the word of God, accompanied with the influences of the Holy Ghost, he was brought to feel that he was a sinner, and needed a better righteousness than his own to justify himself before God. It appears that a man belonging to Batticott had been cast into the same prison, and that brother Meigs had sent him a Testament to read. As this man was obliged during the day to be absent from the prison in performing some work for government, Conder had access to his book and read it. He soon became so much impressed with the truths it contained, that he reproved those who were confined with him. As he continued to read, he felt more deeply the truth of what he read, and resolved that, if he should be released from prison, he would seek the salvation of his soul. After having given good evidence for some months that he had truly received Christ as his Saviour, he made an open profession of his faith.

Nothing could have occurred to exhibit more clearly the importance of circulating the scriptures, even among those who have never heard of the Gospel.

In addition to those who have been received into full communion with us, there are six candidates for admission, whom we expect to receive after a proper time, if they appear as well as they do now.

Children in the Boarding Schools.

[We have received from the Missionaries an account of the several boarding Schools, with a complete list of all the children contained in them.]

By the list it will be seen that we have about 140 boys and 30 girls in these schools. About 30 of these children are already so forward as to require much of our time in their instruction.

We feel that those benevolent individuals and societies who have contributed to this department have no reason to be disengaged; and that their charity has already had a most happy influence on the prospects of the mission.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

Bombay, June 6, 1823.

We cannot send you such communications as we wish we could, and such as our Christian parents and friends have long been looking for with anxious hearts; still we would be thankful to God that we are enabled to send tidings of any thing, which in any degree gives a favorable aspect to the cause of our dear Redeemer in this dark region.

Completion of the Chapel.

We have the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary. The house is yet without ceiling.

Need of a Bell.

Around the chapel, within the sound of a good bell, there are about 100,000 natives.

Kindness of Mr. West.

Mr. West, an European gentleman, who is an accomplished architect, took upon himself the whole care and trouble of erecting the building, without accepting any compensation.

BOSTON FEMALE ASYLUM.

This Institution was organized in 1800. Its primary object, as stated in the system of rules, is to preserve the lives, guard the morals, and promote the happiness of destitute female orphans. In Sept. 1822, the number of orphans who had been admitted to the Asylum was 192; of whom, 126 had been placed in families; eight only had died; 11 had been dismissed, as unworthy objects of charity; and forty-seven remained in the institution. Since Sept. 1822, eighteen have been received. The number at this time is sixty.

The health of the children has been remarkably good. Eight only have died during twenty years; and one of the eight, in consequence of an accident. Not one has died since the summer of 1820, and only one has been sick. The causes of the extraordinary healthfulness, may no doubt, be found in simple diet, frequent bathing, and regular hours of rest, and recreation.

The diet is for dinner, on Sunday, roasted meat and pudding; on Tuesday boiled meat and pudding, or vegetables; on Thursday, beans or peas with pork; on Saturday, fish; on the other days of the week soup; for breakfast and supper, (except on Sunday, when they have chocolate and shells for breakfast, milk porridge and bread and butter for supper,) they have hasty-pudding, boiled rice, with molasses or milk, or milk-porridge.—No tea and coffee; no pies and cakes; few puddings, & little butter, are found in this bill of fare. The children are required to bathe every week, and to wash their feet in cold water every other evening, in summer, and twice a week in winter. They retire to rest in summer, at eight o'clock; in winter, at 6; they rise in summer at 6 o'clock, in winter at 7. For recreation they have an hour in the morning, and an hour in the evening, and two afternoons in the week. Such are the regulations of this most benevolent institution, in relation to diet, cleanliness, rest and recreation.

The following are among its religious regulations. "All the children shall regularly attend public worship with the governess every Lord's Day, if the weather will permit; and in the intervals of Divine worship, shall repeat the Lord's prayer, the catechism, and hymns, and read in the Bible and other religious book." "The governess shall endeavour to instill into their minds the importance of esteem and love for each other, which sweetens life, and is in every view an ornament and blessing to society." "She shall teach them to pay a sacred regard to truth, and if any one tells a lie, she shall not have the pleasure of seeing the ladies at their usual visits." "The children are required to say their prayers, and are also assembled every morning and evening for family prayer." With these regulations, & an airy residence, to which is attached a spacious yard, which is completely separated by a high & solid brick wall, from all wicked children, it is apparent how much the institution must be doing to accomplish one great object of its establishment, viz. to guard the morals and promote the happiness of destitute female orphans.

We conclude this notice of an Institution, which we have visited with great pleasure, and which we desire to honour, with the statement of a remarkable fact, in relation to the singing of the children. It is customary for the children to sing an hymn at the morning and evening family devotions. On these occasions, they all, with one exception, sing. The child that cannot sing has not been a long time in the Asylum, and the Governess doubts not that this child will learn to sing. Fifty-nine orphans sing, and they sing sweetly the "Orphan's Hymn." If there is any discord it requires more than common attention to perceive it. The present Governess, who has been two years, and the former Governess, who was many years in the Asylum, testify, that there has been no child under their care, unless the one mentioned above be an exception, which could not sing.

MONTHLY CONCERT FOR APRIL.

Extracts of letters from Ceylon and Bombay were read, at the monthly concert, in Park Street Church, on Monday evening last; but all the interesting intelligence contained in them, will be found in the Herald for April, (from which extracts are given in the preceding page) except perhaps the fact that thirteen applications have been made to the Missionaries at Bombay for schools to be established, which could not be complied with.

CONVERSION OF THE WORLD.

If our readers wish to know, what means are in operation for the accomplishment of this object—what Societies are engaged in the work—who are the labourers—where they are located—when they commenced their work—what success has attended their exertions, and what are their future prospects—we invite them patiently to follow us in the *Survey of the Missionary Stations throughout the World*, which we commenced last week and shall continue for several succeeding weeks. To collect such a mass of facts is a work of great labour, and we have greatly condensed the original survey in our extracts from the London Missionary Register.

REVIVALS OF RELIGION.

Zion's Herald states that there has been a pleasing attention to religion on Martha's Vineyard for some months past; and a small number, among whom is a woman aged 80 years, have found peace in believing. The same paper mentions a Revival of Religion in Dalton, N. H. and the adjoining towns. The Columbian Star states, on the authority of a clergyman in Pittsylvania, Virginia, that there is a Revival in the county in which he resides, something like the glorious Revival of 1802—3. Seventy have been added to one congregation.

The Rev. Wm. McKay writes from Dover, N.H. that the Revival in the upper factory in that town continues.

Extract of a Letter dated Washington, N. C. 10th March, 1824, received in Philadelphia.

"This is not, my friend, the place it once was. Last August, we organized a church, and the Lord has been pleased to smile on us in an uncommon degree. Many have joined us; others, rejoicing in hope, are prepared to do so, and many others are under deep conviction for their sins."

A letter from a gentleman in Cincinnati, Ohio, informs us of an extensive revival in the Bolivar Church, Kentucky. The work is rapidly advancing. In February last, 25 persons were baptized, and more were expected the last of March."

CHURCH IN TAMWORTH, N. H.

This Church was organized in 1792, and then consisted of 20 members; over whom, in Sept. of the same year, the Rev. Samuel Hidden was ordained. The New Hampshire Repository contains a historical sketch of the Church by the Pastor, from which the following facts are collected. The additions to the church have been as follows:—during two years from 1792, 40 members were received; during 6 years from 1794, 40; in 1800, the subjects of a powerful Revival, 140; from 1800 to 1811, a small number annually; during the year 1811, 47 persons, all under 25 years of age; from 1811 to 1822, a small number annually; during the year 1822, principally young persons, 35:—making the number added to the church during the ministry of the present Pastor more than three hundred and twenty.

BAPTIST CHURCHES IN SOUTH CAROLINA.

In an address recently published and presented to the churches, by the Baptist Convention of South Carolina, the following are the leading thoughts, which are given to show the prominent evils in the Baptist Churches at the South:—

1. A too general undervaluing of means. 2. The want of just views on the improvement of ministerial gifts and qualifications. 3. The want of proper acquaintance with the history of benevolent exertions—with the persons connected with them, and with the exigencies of our present condition. 4. We do not rightly consider our mutual relations and duties as individuals, and as churches in union. 5. We have not sufficiently learned to live on the authority and faithfulness of God's holy word.

CAUSE OF THE JEWS.

The Rev. C. F. Frey having received an appointment from the American Meliorating Society, to visit the churches in South Carolina & Georgia has received the cordial approbation of the Synod of these states, and their letter of recommendation to the churches. He is now fulfilling the appointments, which he made, and published in March for visiting the churches of Carolina, in the successive days of April. If the appointments are fulfilled, he will have visited twenty-five churches in different and remote parts of the state in a single month. Notice of these appointments was given in the Southern Intelligencer, so early, as to raise a general expectation of his coming.

HARTWICK LITERARY AND THEOLOGICAL SEMINARY.

This Seminary is located, at Hartwick, near Cooperstown, N. Y. and is under the patronage of the Lutheran Church. The Library contains 1000 volumes, and measures have recently adopted to increase not only the Library, but the Theological Department. The number of students in theology is ten.

KNOXVILLE COLLEGE, TENNESSEE.

This College is in an infant state. The Rev. David A. Sherman, formerly a Tutor in Yale College, is the President, and Mr. James Mc'Bath Professor of Mathematics and Natural Philosophy. The number of students is generally about twenty;—it has sometimes been thirty. In 1806 Congress appropriated 100,000 acres of land, for the endowment of two Colleges; one in East, and the other in West Tennessee. The Legislature of Tennessee, at its last session, passed an act, directing the interest of lands belonging to the College to be paid to them. It has, also, received 60,000 acres of land by virtue of a compact with North Carolina University, 40,000 acres of which have been appropriated to Knoxville College.

HAMDEN SIDNEY COLLEGE, VIR.

It appears from the last Catalogue, that the Officers are Jonathan P. Cushing, A. M. President—Gilbert Morgan A. M. Teacher of Mathematics—Wm. W. Blauett, Teacher of Languages—Peter M. Viccar, A. M. Preceptor of the Academy. The whole number of students is 130; of whom 88 are from Virginia. The number of hopefully pious students is about 30.

COLUMBIAN COLLEGE.

This Institution opened two years ago with about thirty students; there are now eighty-six. The whole number on the Catalogue is 129. The buildings already provided, are two houses for Professors; a Philosophical Hall, the upper room of which are appropriated to the use of the Preparatory School; and a College edifice, that will accommodate one hundred students. Religious and political party discriminations are unknown in the proceedings and discipline of the College. The students are collected from seventeen of the twenty-four states in the Union. On occasions of great importance, the students are allowed to hear debates in Congress, and arguments in the Supreme Court; but are not to visit either of the neighbouring cities, nor to enter any public house in the county of Washington, without special permission. The year is divided into two terms; the first, from the second Wednesday in January to the second Wednesday in July; the second from the second Wednesday in September to the third Wednesday in December. The cost of a student, exclusive of clothing, books, pocket money, and vacations, is about \$200, or a little short of \$300 a year. Any person who by the 1st January, 1825, shall pay \$100, with interest from the 1st of October, 1823, to the time of payment to endow the Professorship of Mathematics and Natural Philosophy, &c. shall have the privilege of keeping students, one at a time on that footing at the College, without any charge for tuition, for the number of twenty collegiate years.

The Faculty consists of the Rev. William Stoughton, D. D. President, and Professor of General History, Belles-Lettres, Rethoric, and Moral Philosophy. Rev. Ira Chase, A. M. Professor of the Learned Languages. Rev. Alva Woods, A. M. Professor of Mathematics and Natural Philosophy. Thomas Sewall, M. D. Professor of Anatomy and Physiology. James M. Stoughton, M. D. Professor of Chemistry and Geology. William Ruggles, A. M. Tutor, and Secretary of the Faculty. Rev. Samuel Wait, A. B. Principal Tutor of the Preparatory School. Alexis Caswell, A. B. Tutor and Librarian. Henry Kirke Green, A. B. Tutor and keeper of the Meteorological Journal.

The President lectures on some of the branches assigned him as Professor, Wednesdays, at 3 o'clock, P. M.;—Professor Woods on the subjects pertaining to his professorship, during the terms;—Professors Sewall and Stoughton deliver their respective lectures in the winter evenings. The President will also deliver a course of Botanical Lectures in the Spring, till the Chair of the Professor of Botany shall be filled.

The Theological Department is instructed by the Rev. Dr. Stoughton, Professor of Divinity and Pulpit Eloquence—the Rev. Ira Chase, Professor of Language and Biblical Literature—and the Rev. Alva Woods, Professor of Ecclesiastical History and Christian Discipline. A Medical Department, a Law Department, and a General Philosophical Department, will be brought into operation as soon as circumstances shall make it convenient. An excellent and very extensive apparatus has been procured. The Library consists of between three and four thousand volumes.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the monthly extracts of correspondence for January, it appears, that the Chester Ladies' Society has been in operation six years, and during that time has received £1118, and distributed 1679 Bibles and Testaments. The Gloucester Auxiliary has been in operation eleven years, and has recently formed fifteen new Associations—4000 persons in connection with this Society, have subscribed for the Scriptures. A female friend of the Lyme Auxiliary has visited 700 families, & given the Bible to three hundred, which were entirely destitute, or had only mutilated parts of the Old or New Testament.

In one case, when the offer of a Bible was made at a low price, and that to be received in small sums, the poor woman said, "Then the Lord is visiting the poor," and turned her head aside to conceal her tears. There are still 300 families on the list, who are destitute of the Scriptures. The Russian Bible Society has proceeded with the translation of the Old Testament into modern Russ, to the 12th chapter of Numbers; into the Woljaki-an language, with the New Testament as far as Luke. A translation of St. Matthew's Gospel has been finished in the Perm dialect, by the Perm Auxiliary. The Moscow committee, during the first half of the current year, have distributed 1973 Bibles in Moscow alone. The Georgian Committee have transmitted 1019 copies to persons occupying exalted stations, ecclesiastical and civil, in Georgia, and have sent 54 copies to the clerical seminaries and to the spiritual schools of Telawa, Sygnach, Gory, and Kutaia. The committee of the Archangel Branch have correspondents in every district-town and in many villages, so that no inhabitant of this extensive government, in whatever part he may reside, is unable to obtain the Bible. The Dorpat Branch consists of sixteen Associations, and 10,727 members. The Archbishop Ambrosius, Vice President of the Kazan Society, has superintended the translation and printing of the four Gospels, in the Tschuwaschian, Mordwinian, and Tschermessian languages, and has transmitted copies of all these versions to all the clergy residing among the people of these languages, among whom, says the Report, more than one hundred in consequence of it, have been converted to Christianity. A letter from Mr. Benjamin Barker, dated Smyrna, Oct. 17, 1823, states that the Parent Society's Magazine at Smyrna, which is open to the public, furnishes the word of life to many a poor man, who never before knew of its existence; that four young men in the warehouses, employ their leisure hours in reading the Bible in Italian; that several shopkeepers are seen with the Society's Greek New Testament in their hands while waiting for customers; that the Proxy of the Armenian Bishop at Smyrna, preached on the necessity of reading the Holy Scriptures, and afterwards sold and distributed about 70 Bibles and Testaments; that the Proxy of the Armenian bishop sold 20 Testaments and Psalters to the school boys; that the Armenian bishops, at Cesarea, were extremely thankful for the Scriptures; that a Greek priest and schoolmaster at Doora, came twenty-four miles to thank him for a few Greek Testaments which were sent for his school.

Colonization Society.—The last Report of the New York Auxiliary states that the plan of the town at Liberia, which is to be called Monrovia, is to build on one street on which each settler has a house and lot; that each settler has also a plantation in the country; and that this property, if he improves it industriously two years, becomes his and his heirs, forever.

The Report also contains the following extract of a letter from Rev. Colston M. Waring, a coloured preacher, who has returned to this country from Liberia, after visiting the colony.

"Instead of finding Africa a sandy and barren waste, I found the whole country clothed with verdure and stocked with forest trees of large growth. I saw cattle, sheep, goats, hogs, poultry, and fruit, in abundance. In fine, I can truly say, I think Africa as healthy, as productive, and as beautiful a country as any in the world. I found the people in good health, & apparently happy."

Want of Ministers in Missouri.—A Baptist in Missouri, appeals to his brethren in Kentucky, in a late number of the Kentucky Monitor, in the following language:—"We feel the value of regular preaching, from the want of it; we are scattered over a large district of country, which is but partially supplied, and indeed some parts are entirely destitute. Churches already organized are without Ministers." The counties of Wayne, Madison, Perry, Cape Girardeau, Scott, and New Madrid, in Missouri, are particularly mentioned as destitute.

Want of Bibles in Illinois and Missouri.—The Rev. J. M. Peck, a Baptist clergyman in Illinois, writes to the Editor of the Columbian Star, in a letter dated Dec. 1823, that he has been employed for a month in carrying into effect a plan, which he had before matured, to promote a wider circulation of the Scriptures; and that from the examination already made he should suppose at least one fourth of the families in Illinois and Missouri are totally destitute of the Bible.

AMHERST COLLEGE.

Boston, April 6, 1824.

Mr. EDITOR.—The following extract from a work of the highest literary character, must lead to sober reflection some who have heretofore opposed the College at Amherst. I could wish it might find a place in every paper of the Commonwealth.

From the North American Review.
It is enough, in our opinion, that "in every thing but in law, and in name, there is already a college at Amherst." Giving a charter is a mere form; it will neither make nor destroy; it will add facilities, but they are facilities granted for purposes acknowledged to be good. Besides, where so many exertions have been made by individuals, and where so much has already been accomplished without legislative countenance, it is no more than a just reward of enterprise to render such nominal aids, as other institutions enjoy, which have not done more, if as much, at the same stage of their existence, to deserve them. Under such circumstances we apprehend no danger to the interests of learning from rivalry; if a body of spirited individuals will erect an institution, and strengthen it by respectable endowments, they ought to be encouraged. Let others do more, and they should have more encouragement; if they do less, they deserve less, and should receive less. No harm can result from a competition like this; it accords with the spirit of all our institutions, of our free government, of our national habits, and we should be sorry ever to see this spirit damped or perverted.

Religious Periodical Publications.

The Rev. Mr. Benedict, of Pawtucket, R. I. has ascertained that the number in the U. S. exceeds sixty, and he requests that all proprietors of such papers, who have not done it, would send him a copy of their respective publications, that he may notice them in the History of all Religions, which he is preparing for the press.

House of Refuge.—The Legislature of New-York, have passed the bill to incorporate the society in York-York City for the reformation of Juvenile delinquents.

POLITICAL.

FOREIGN.

From Peru.—Caracas papers to the 10th ult. contain the following advices. "We learn by letters from Bogota, of the 20th & 22nd Jan., that the revolt of Riva Aguero, had terminated; that when on the eve of being attacked by our army, he was delivered up to the Liberator and President by his own troops; and that he has since been sent to San Blas, in Mexico. More than four thousand soldiers have been added to the army of the Republic by this event, independent of 2500 who had arrived at Callao from Chili. Bolivar is thus enabled to turn his undivided attention to the campaign.

In the city of Caracas, according to Curacao papers of the 28th of Feb. owing to the want of an active police, and to the sanguinary principles which had been imbibed by the populace, numerous murders were daily committed. Not less than 19 persons had been assassinated during a few weeks.

At the last date from England the subject of the Union of the Canadas was to be brought before Parliament in a few days.

Effects of War.—Since the commencement of the 11th century, England and France have been at war 266 years, and the total loss of men is estimated at twenty-six millions!

The serious quarrel between Gov. Lumley and the inhabitants of Bermuda, continues to be violent.

Jamaica papers received at Baltimore make mention of a number of vessels fitting out for the slave trade, in some of the ports of Cuba.

Demerara.—Demerara papers to the 20th of February are almost filled with the trial of the Missionary Smith. While an answer was awaited to the proceedings, which had been sent to England, the prisoner died in the colonial jail. His conviction by the Court Martial is said to have been founded on the false testimony of some slaves who were arrested in the insurrection.

Letter from Key West.—The sloop Ocean, capt. Johnson, has arrived at Norfolk in 16 days from Key West, bringing intelligence from that station to the 10th ult. The Ocean has brought home forty-six sick and convalescent seamen and marines, belonging to the squadron, in charge of midshipman Peyton Henley, and attended by surgeon's mate Van Brunt. These were the only men unfit for duty at the time the Ocean sailed.

A letter from St. Bartholomew, dated the 6th of March, announces the arrival at that place of Commodore Porter's squadron; all in good health.

The attention of the government of Mexico has been recently directed to the opening of a communication between the gulf of Mexico and the Pacific ocean across the isthmus of Tehuantepec. The agent of the Mexican government at Washington has been authorized to assure the citizens of the United States that any person who will furnish funds for the purpose of opening a canal between the two seas, at this spot, shall receive lands on the isthmus, and that the government is ready to grant exclusive privileges for a certain number of years, to those who may introduce steam boats into the bay of Guasca, which washes the East side of the isthmus. [N. Y. Observer.]

New Steam Engine.—It is with pleasure we learn, that letters have been received in this city from London, communicating the test of Perkins' improvements on steam power. Public confidence in Mr. Perkins' project did for a time decline; but an experiment with a fifteen horse power engine, applied in propelling a boat, has proved the practicability as well as importance of this invention. Large contracts have been made already for the use of the patent on this side of the Atlantic. [Hartford paper.]

DOMESTIC.

Minister from Brazil.—In the brig Morris, Vincent, which arrived at Baltimore on Sunday, last week, came passenger M. J. Silvestre Rebello, Minister to the United States from the government of Brazil.

Indians.—General Atkinson is making preparatory arrangements at St. Louis, for a military expedition, which is to ascend the Missouri next summer, against the Indians.

Erie and Champlain Canal.—A bill has passed the Legislature of New-York, to provide for the completion of the Erie and Champlain canal. It allows \$1,500,000 to be borrowed by the commissioners of the Canal Fund.

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POETRY.

JERUSALEM.—From a Drawing.
By Sir Aubrey de Vere Hunt.

'And sit'st thou there, O lost Jerusalem!
Bow'd down, yet something still of royal state
Ennobling thee in ruin? Thee the weight
Of age regards not: thou art as the gem
Undimmed by time—yet as the diadem
[great,
And thrones, that made thee like the common
All perished, and thy people desolate;
Thy holiness a scoff, thy power a dream!
The arm of the Omnipotent is on
Thy guiltiness: a living death art thou,
An all-enduring miracle; for God
Hath set, in record of his slaughtered Son,
His ineffaceable seal upon thy brow,
And cursed the land a dying Saviour trod.'

JUDÆA CAPTA.—CHORALE.
By a Lady in England.

O Zion, sacred city,
Abode of God the blest!
It moves my heart to pity,
To see thee spoil'd and waste!
Thy holy temple level'd, and laid in dust;
Thy stones laid low in dust;
And impious gentiles scoffing,
Where once taught God the Just.
O holy land! once glorious,
Now silent, waste, forlorn!
Where tower'd thy palms victorious,
Thy daughters sit and mourn.
O Israel! exil'd captive,
Dispers'd on foreign strand,
Forsaken, fall'n, neglected,
O think on Zion's land!
O think on that Messiah,
Who once thy cities trod;
In him, stain, scoff'd, rejected,
Behold! He whom ye pierced
Stands waiting to forgive;
Return repentant Zion,
Kiss ye the Son and live!

MISCELLANY.

CHARACTER OF LIEUT. R. DASHIELL.
Lieut. R. Dashiel, of the U. S. Navy, died at Sierra Leone on the 22d June last. The following sketch of his character, is given by the Agent of the Colonization Society at Monrovia, on the West Coast of Africa, in a letter to his mother, inserted in the Washington Theological Repertory, for March.

"Since leaving America, he is the only white man I had known, who supported a Christian profession with that unbending conscientiousness, which effectually and visibly distanced the world, and, on all occasions, loudly reproved its vanities. No one doubted where Mr. Dashiel's heart was, or who was its paramount Lord and Master. None on board either the *Cyane*, or his own vessel, doubted that the gospel of the New Testament could more powerfully affect and enchain the soul, control the life, expand the hopes, and engross the thoughts, than any other influence which philosophy could account for on any natural principles. I do not say that this convincing example made them all in love with religion. Far from it.—To my certain knowledge, he was often called upon to exercise all that patience which the grace of God alone could inspire, under mortifications brought upon him by the faithful copy he exhibited of his Saviour's example. But it is affecting to think, that many who caused him some slight inconveniences in this respect, have already gone with him to the bar of God. Others, I doubt not, will carry to their dying bed, perhaps, to be revived at that hour in bitter regrets, the recollection of his holy life.

"During the few weeks that we were together, his whole study, conversation, and anxiety, was one determined and laborious effort to mortify sin, and press into the kingdom of God. Most of his time when alone resting on his couch, sitting or walking abroad, was spent in silent prayer. It often seemed that he regretted the interruptions necessary for refreshment and business—although I never knew the duties of a responsible station more conscientiously fulfilled than his were, on this coast. He took a most evident delight in the celebration of family worship, both on board his vessel and at the government house—and in leading our devotions, as he very often did, I have known him several times so absorbed in the duty, and so impressed with the Divine presence, as evidently to forget for the moment that he had any other listeners.—Even when not wholly himself, he could ill endure that prayers should not be frequently offered at his bed-side. He showed great submission to the pleasure of God; resolved every blessing to his mercy; & traced every affliction to his hand.

"He did not seem so anxious about the event of his illness, as that God would sanctify it to his rapid growth in grace.—Every day his anxiety on this point increased; every day he had some new complaint to offer, of the hardness, deceitfulness, and unsubdued corruptions of his heart. At the Sisters, on the 6th of May, his anxiety to be delivered from the power of "indwelling sin," was so great that he would not rest till he had formed with me a sort of covenant—the chief condition of which was, that we should mutually spend a part of every day, either together or apart, in supplicating for each other an "increase of grace." The Scriptures of the New Testament relating to this subject, were, of all others, the oftener in his mouth, and the most deeply impressed on his heart. He seems to have seized with a strong faith on the inspired promises of "Sanctification" by the blood and Spirit of Christ; to have believed it the only prize worth running for; and to have made it as distinctly the object of his pursuit, as ever the miser did his wealth, or the ambitious man his honours. He seemed to regard the holy prize as attainable, and I believe was stimulated by the consciousness of being daily brought, by the help of God, nearer to it.

"He would often humbly recount to me the snare in which he had been taken, and the means by which he had gained spiritual advantages over the world,

over temptations, and over himself.—"None," he more than once said, "had proved more profitable than the frequent renewal of his covenant with God." He told me, "that for a length of time he had seriously thus bound himself in fresh obligations to his Saviour, twice every week; and had seldom repeated the duty without obtaining a new supply of strength from on high." The consequence was, he could more easily stand trials and seductions which once were too strong for him; and serve God amidst the commotions of life, and the avocations of official duty, without so often getting entangled in the world, and falling into darkness. He strongly recommended the practice, to all who were sincerely desirous to live above the world, & willing to sell it all for Christ.

"His anxiety once more to commune with the Lord's table was very great; and not long before his final departure for Sierra Leone, he united with our humble congregation in this holy sacrament.

"He often spoke, even during his sickness, and in very affectionate terms, of his friends—particularly of his mother, and sister Margaret. He told me one day that he had a new sin to accuse himself of—a violation of the fifth commandment, in not having written his dear mother often. I told him that I knew she had shared largely in his thoughts and prayers, and I saw no sin in not having written letters which he could not send. He said he must be more punctual in future.

"Of the circumstances of his last illness at Sierra Leone, I can afford you no particular account. Even his officers could have little or no intercourse with him during that solemn period. But it would wrong the promises of God, to doubt but his "grace was sufficient for him," in that season of extremity.

"From what I have said, you will perceive, dear madam, that it was by no means in vain that your son was permitted to spend the last weeks of his mortal pilgrimage on our cheerless shores. Such an example as he gave us, his fervent effectual prayers, his faith and, above all, his deadness to the world, although obliged often to contemplate it in, perhaps, its most fascinating forms—all have left an impression which, trust me, will not soon be effaced. We cannot trace the designs of infinite goodness and wisdom; but God evidently brought Mr. Dashiel here, to ripen and mature for a holier state. It was his holy pleasure to perfect the work of grace which his Spirit had begun in him; and, for whatever reason, saw no place so fit for the purpose as Africa. Here, separated from Christian associates, in a great measure, he made him stand without their support. Denied the sacred ordinances of the Christian congregation, he here acquired daily accessions of spiritual grace directly from the fountain head. He has made full proof of the sincerity of his profession—and gone, I have the best assurance which can well be had of another, to live and rejoice forever in the glorious presence of the Redeemer.

"To add more is unnecessary; and such is my respect for yourself and the other friends of Mr. Dashiel; and such my conviction of the excellency of his Christian character, that I could not say less. I write, with other wounds inflicted by the bereaving strokes of Providence, yet bleeding in my heart. Africa has, indeed, proved to many Americans, a fiery furnace, which either consumes, refines, or sends them out, hardened sevenfold.—Some renounce their Christian profession—others are ripened for heaven, here; and that in less time often than can be believed."

SUCH IS WAR!

From the Personal Narrative of a Private Soldier, who served in the Forty Second Regiment of Highlanders, during the invasion of Spain in 1808—9.

THE RETREAT TO CORUNNA.

"From the time I entered Spain, I could not say I had ever been unfit for any duty I was called to go on. We had very bad weather after leaving this place, and the roads were very deep. My last pair of shoes were then on my feet, and the badness of the roads made me feel very much on account of my shoes, not knowing how they were to be replaced; and I was sure a prisoner I would be, if ever I came to pad the hoof. The very prospect of want is worse than actual privation. I had around me hundreds in my condition: I had seen hundreds fall victims to what I dreaded. I shudder as I reflect on the groans of the dying, and the curses of the living, who walked on in despair.

"But we continued our retreat very rapidly. On New Year's day morning our provisions were all eaten up. Never shall I forget that New Year's morning—it was of a Sunday too. Men, who on that day had been wont to bless God, impudently their Maker. Nor did the authors of their calamities lack the widow's curse. Our provisions were done, and we had to get more we knew not. My messmates that remained were famishing, and I proposed another foraging party. Great as the risk was, there was no alternative between it and death by starvation. "I will go for one," said I; "will any one go with me?" "I will," said one man; "and I," said another. We soon got ourselves ready with our bayonets fixed on sticks: we were not an hour out when we fell in with ten pounds of bread, and a pig's skin full of good wine. In this part of the country, the wine is all kept in pig's skins. We came home to our comrades, and we did not want for the first day of the year 1809; but those that won't fight for their victuals, won't fight for their king.

"Next day we entered the mountainous district that lay between us and Corunna. By this time the army was in a wretched condition, from the want of provisions, shoes, and blankets; and insubordination began visibly to show its capricious front in more brigades than one. When we got upon the mountainous roads, we found them covered with deep snow, and our march that day was very long & fatiguing. When we halted, neither barracks nor convents offered us an asylum: the earth was our bed, the sky our covering, and the loud winds sang to us to sleep. However, we had a pound of beef a man served out to us that night; but we had neither wood nor water to cook it. There were a few old houses by the way-side—their ancient inmates had fled: in half an hour these houses were in ruins. The next thing was water—it was at a great distance; so we took the snow, and melted as much as cooked our beef. We sat on our canteens and knapsacks by the fires all night, for we could not lie down on the fields of snow.

"Next morning we marched before day. I had, during the night, procured a pair of old shoes from a comrade, and they kept my feet off the stones for a few days, but they were very sore and painful, being all lacerated the preceding day. It was my turn for duty that morning—I had been warned for the Provost's guard: we were to march in the rear of the whole army. It was far in the day before the march commenced. I had now a full view of the miseries of this army. It was the most shocking sight, to see the road that day after the army had passed. Dead horses, mules, and asses, and wagons, and baggage of all descriptions, lay at every step; and men and women and children, that were not able to keep up with the army, implored our aid, or, in the bitterness of their soul, cursed their hard fate, or lay dying beside the dead, and, in their last moments, sold some breath a prayer of (for?) forgiveness. So much did their misfortunes annihilate all the feelings of their nobler nature!

"We stopped on this ground, on which we offered the French battle, all day. About eight o'clock at night we received orders to put on large fires to make the enemy believe we were still encamped. At nine we commenced our retreat again, and marched all night and next day till two o'clock; we then halted at a small village, wherein were some stores of rum and blankets. We had had a great deal of rain and sleet that day; but we trudged on in spite of the pitiless lash of the pelting storm. That night our quarters were in the fields; and nothing could be more disagreeable; I was as wet as a drowned rat; every stitch upon me was soaked; and in this poor state I had the fire for my bed. We were served out with an allowance of spirits: a quart among six men; I do believe it saved many a life. Every one got a blanket who chose to carry it; this was an hospital store; the blankets were clean when we got them. There were no provisions of any kind in this store. I took one of the blankets, determined, if I could not get into an hospital, to have something to serve me instead. We tarried here till about nine o'clock at night, and then took the road again.

"I may say this was a constant march: and on this day I was again reduced to my bare feet; not a shoe could I get. The pieces of blanket I tied round my soles soon became shreds: miserable sinner! I was now quite careless about my fate; I headed not man; I cared not if I fell into the hands of the French; I was harassed out of my very life. Still I continued on the line of march with the regiment for four hours. Sleep at length overcame me, and I would be marching and sleeping, literally walking asleep, till I would come bump against the man in front of me. I often thought that if I could get a convenient place, I would lie down and take a nap, let the consequences be what they might. By this time there were not 300 men with the regiment out of the 1000 who entered Spain: many had fallen a sacrifice to the hardships of fatigue, hunger, and disease, on the line of march, and many more had been taken or massacred by the French, who pursued us.

"As we plodded on, some haystacks presented themselves to our view, and I resolved to repose a little. I was not many minutes down, when I felt so cold and stiff that I could not sleep. I got up again, but my feet were very sore, as if I were walking on a card for wool. I made up to the regiment in the course of an hour: it was like getting to my father's door, to join my comrades once more.

"We continued our march till eleven o'clock next day, when we reached Britanze. All that came in our regiment to this town were 150 men. We had not an officer to carry the colours; all fell behind; but while a man was left, the 42d's colours would be where they were safe. This shows what the retreat to Corunna was. I have not language to express what hardships I endured; and if I were to tell you all the men said of this retreat, you would think I had fabricated lies on the memory of Sir John Moore, the minister at home—* * * *

"I was for duty as soon as I reached Britanze, though I was 30 men before my turn, on account of the men who were behind. I had a pair of shoes served out to me before I mounted guard. I had been a poor miserable being before, trailing my musket after me, and drawing one leg after the other for many a long league; and I felt in shoes, as no monarch ever felt on a throne. The very feel of these necessary articles on my poor scorched feet was heaven upon earth. I can even now feel all my flesh creep on my bones, as I reflect on the joy and ecstasy of my soul when I put on the shoes I now allude to. No soul but him who shared the miseries of that march, amidst similar privations, can have any fellowship with me in the reminiscence of its horrors."

For the Boston Recorder.

THE SABBATH.

There is nothing, perhaps, in the practice of Christians of the present day, in which we have so far degenerated from the pious strictness of our forefathers, as in the laxness of our conduct on the Sabbath. Those Christians who first settled New England, and their successors for many years after, held it as one of the most important evidences of piety, that the Sabbath should be kept according to the strict letter of the divine command, as explained by our Saviour; who always admitted the claims of mercy, to such allowance as immediate necessity required. I mention the claims of mercy, because I believe all the circumstances in which our Saviour's views and examples are made known to us, in relation to the subject, are of that character—and because in this day of declension, a disposition is so prevalent to make out a plea of necessity in almost any case, without regarding the important distinction which our Saviour evidently kept in view.

My attention was drawn particularly to this subject, by a notice which I saw in the Recorder a few months since, that an Ecclesiastical Convention in New Hampshire, had taken up the subject of the profanation of the Sabbath, with a considerable degree of interest, and had proposed that the public discourses of one Sabbath, should be particularly devoted to the object of rousing the attention of the churches to this alarming evil. All this is well, and should be hailed as a token for good. And it is with deference, and I hope with a spirit of tender affection, that I would suggest what I think would have afforded increased satisfaction and delight to many of the friends of Christ—if that respectable body of clergymen had prefixed to their other resolutions one containing a solemn pledge, that they would use all their influence, both by precept and example, to break up the practice of trampling on the Sabbath. I know there are many respectable ministers who think it justifiable to travel on the Sabbath, in their exchanges with each other, and some even extend it even to twenty or thirty miles. It is not my intention at present, to discuss at large the question of ministers' rights in this respect, either in view of the civil or divine law—not to inquire how many miles make a Sabbath day's journey; but I do think (as suggested by a writer in the Recorder some time since) that the evil consequences attending this practice are too important to pass unnoticed.

Many Christians are much grieved to see their ministers, whom they respect and esteem, transgressing what they deem obvious rules of duty. It surely has the appearance of evil. Irreligious people are constantly making use of it in vindication of their own conduct.—This I know to be the case in many instances: and how, I ask, is the suggestion to be repelled? I live, Sir, on a public road, leading to a town where there are several clergymen, who are in the practice of travelling on the Sabbath. They pass my house in the same manner, and sometimes in company with others, whom I have reason to believe are travelling for business or pleasure.—When I reprove these persons for their immoral

conduct, and they refer me to the example of ministers, what shall I say to them? They, as well as ministers, will plead the claim of their families—their desire to attend some particular meeting or that they have a right to ride on Sabbath day's journey. And with such pleadings, many, and even some professors of religion will travel 30 or 40 miles on a Sabbath morning. With regard to ministers being with their families on Saturday and Sabbath evenings, I see not why clergymen, who exchange pulpits, may not be equally as useful to each other's families as to the congregations—or why they may not be as useful occasionally in the religious circles of other societies as in their own. But aside from all excuses, the effect of this example is a sufficient reason against it. It is constantly in the mouths of irreligious people, and therefore ought to be abandoned. Nor can ministers expect their sermons to have the desired effect, until they can be willing to deny themselves this little convenience (if it is one).

I would not have it understood, that I suppose all the ministers of Christ are in the habit of travelling on the Sabbath. There indeed are honourable exceptions. Nor would I condemn all who are in the practice as ungodly ministers. Many of them are in other respects, "examples to the flock," useful guides to their people, and blessings to the church. But I do believe, that they have very wrong views on this subject, or are unhappily inattentive to its consequences. If they would but consult with the most pious and exemplary members of their churches, they would find a very large proportion of them are much grieved with the practice—and that it has a tendency in a great measure to counteract the effect of their great and persevering exertions to build up the cause of Christ.

A LAYMAN.

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